SATURDAY, OCTOBER 10, 1903.

Subscriptions by Mail. Postpaid. DAILY AND SUNDAY, Per Month..... Postage to foreign countries added.

THE SUN, New York City. PARIS-Klosque No. 12, near Grand Hotel, and Klosque No. 10, Boulevard des Capucines.

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Sure of an Honest and Able Comptroller.

In the municipal situation one fact stands out clearly, and it is a circumstance of uncommon good fortune.

Mr. GROUT is one of the best Comp trollers this city has ever had. The Republican organization, the Citizens' Union and the local Democracy are of a single mind in regard to his capacity and character. Whatever difference of opinion there may be about the correctness of his personal and political attitude during the past fortnight, there is not a citizen who doesn't know that his integrity and efficiency in the office he now holds would be just the same whether he were reelected by Tammany votes or by fusion votes.

Mr. FREDERIC W. HINRICHS also has a strong claim to the confidence of his fellow citizens. Not the faintest doubt as to the excellence of his qualifications exists anywhere, so far as we know. If there is such doubt in any voter's mind. the doubt will fade away instantly when it is remembered that Mr. HINRICHS is the candidate of natural selection. His nomination is the outcome of an exhaustive search and process of elimination by those most competent to discover the right sort of a Comptroller and at the same time most interested in finding a man worthy to replace Mr. GROUT on the fusion ticket.

Whatever happens on election day, therefore, the chief financial officer of the metropolis, the most potent factor in the conservation of the financial interests of New York as a municipality, the most influential of the eight persons constituting the Board of Estimate and Apportionment, is sure to be a man who can be trusted.

Is not this a fact of immense importance and of remarkably good omen?

Registration To-day.

It is not necessary for us to enforce on the intelligent citizens of New York the duty of voting at the municipal election on the 3d of November; but we remind them that to-day the registration places are open again and that the duty should be discharged at the earliest moment possible.

Every citizen must register to be qualied to vote for decency and against Tammany on the 3d of November.

The Armenians in Russia.

The recent seizure of the properties and revenues of the Armenian Church in the Caucasus seems to be another step in the stifling of active nationalities in Russia, which began with the suppression of the Constitution of Finland. It may be asumed that the resistance reported as being made to the measure by the Armenians will be as futile as that of the Finns. The present policy of the Russian Government toward the Armenians, however, is so different from that pursued before and for a short time after the Russo-Turkish War that it attracts attention.

Under the Lieutenancy of the Grand Duke MICHAEL, brother of the Emperor ALEXANDER II., the different races in the Trans-Caucasus enjoyed such comparative freedom that they were gradually being merged into the Russian nationality. Especially was this the case with the Armenians; who, being under no compulsion in the matter, were adopting the Russian language by habit and for convenience. Numbers of them went into the Russian Army and the civil service. and into the universities as professors; and they rendered good service in their different spheres, particularly in the military. Loris Melikoff, one of the most distinguished among them, became the intimate and trusted adviser of the Emperor ALEXANDER II., with whom he worked in devising a Constitution for Russia, with, it was said, a scheme for the autonomy of the Trans-Caucasus under the Russian crown. But the assassination of the Emperor frustrated their liberal intentions, and with the accession of the Emperor ALEX-ANDER III. a complete change came over the domestic policy of the Government of Russia. Reaction set in throughout the empire, and, as described in Russia at the time, a pall seemed to have fallen on the country.

The first sign of the coming change in the Trans-Caucasus was the recall of the Grand Duke MICHAEL, on whose advice his brother, the late Emperor, had called Loris Melikoff to his councils. The mind of the new Emperor is said to have been affected by insinuations that his uncle was plotting to establish a separate kingdom for himself in the Caucasus, and the independent spirit that was manifesting itself among the Georgians was cited in order to alarm

The successor to the Grand Duke was the former Russian High Commissioner in Bulgaria after the war, Prince Don-DUKOFF-KORSAKOFF. In his tour of inspection through the country after his arrival at Tiflis he lost no opportunity of showing the people, and especially the Armenians, that times had changed. At one place, when the heads of the Armenian community met him at the outskirts of the town, according to custom, to present him with bread and salt, he was carried, and passed on.

The effect was electrical. In those Armenian families where the Russian language had become domesticated it was at once banished, and the people reverted to their mother tongue; and in other ways they made their sentiments felt by the new administrator. The result was his recall and the appointment of Gen. Count SCHEREMETIEFF, under whom tranquillity, if not confidence, was reestablished.

This lasted, however, only for a few years. The shock given by the conduct of Prince DONDUKOFF-KORSAKOFF had done more than anything else to weld the inhabitants of the various races together. and it was decided at St. Petersburg to strike before their cohesion could become a menace to the Government.

Prince GALITZIN, a man of a different stamp from DONDUKOFF-KORSAKOFF, was sent to do his work in another way. Gen. Count SCHEREMETIEFF was recalled, and his successor prepared a series of reports on the Armenians in which the wealth and power of the Armenian Church as an instrument in keeping alive the spirit of nationality were depicted in such colors as impressed the Emperor NICHOLAS II. with the idea that it was a danger to the State. He directed the reports to be acted upon, and the Church at Etchmiadzin, which tradition says was reared on the foundations of a destroyed temple of the Fire Worshippers, the seat of Armenianism and of the Catholicos, or Universal Head of the Christians of the Gregorian rite, has been deprived of its material resources.

The Catholicos, whose official title among his own people is "His Majesty," is now a majesty without substance or power; and in consequence it is proposed to transfer the headship of the Armenian Church to the Catholicos of Sis, in Turkish Asia Minor. The revenues, which in the past were employed to keep alive the spirit of race among the Armenian people, are now among the Russian Armenians to be used for their denationalization. Whether Russification by force, rather than by gentle methods. will prove more profitable in the end for the Russian Government remains to be seen.

The New York Electorate.

Of course, the terrible storm of Wednesday lessened the registration for the coming election, but to-day there is again a chance for citizens to get their names on the lists.

The election will be a really crucial test of the civilization of New York, the community with the most miscellaneous collection of races in its population in the history of the world. Of the population of Manhattan Island—the borough of the great city which we select first for consideration, because there the race heterogeneity is greatest-these statistics are interesting:

Native males..... 524.237 536,514 Total native population. 1,060,751 Poreign-born females...... 385.820

1,850,098

Total population of Manhattan.

Since the census was taken there has been obviously so great an increase in the foreign-born population, by reason of the largest flood of immigration which native and foreign-born elements of the population must now be nearly equal. It is true that the inpouring of immigrants has been offset in part by the natural increase. In 1902 this gain was represented by a difference of 17,560 between the 85.642 births and 68.082 deaths: but, of course, the annual growth at this time by immigration is far greater.

If we add to the white foreign-born their native children, we get a total of 1.503,289 of foreign extraction, out of a total population of 1,850,093. The number of negroes was 36,246. That was the situation on Manhattan Island in 1900. so far as concerns population since which year the greatest immigration in our history has been coming.

The foreign-born and their children represent every nationality in Europe and nearly every race in Asia, and the negroes in their extraction are from many African tribes. In 1900 the Germans were most numerous and the Irish next; but the Jews and Italians have come in since the census in numbers so great that they must now be pressing | not been easily or rapidly perceived.

close upon the first-named nationalities. Of the 1,007,670 males of voting age in all New York-that is, Manhattan and the other boroughs-547,225 were foreignborn, making up 54.3 per cent. to the native 45.7 per cent.; but of the foreign, only 300,600 were naturalized. How great the diversity of nationalities is in New York is shown by the fact that the pected to "catch" it. foreigners of voting age were of fortyone races. Of all the races the Irish is the most naturalized proportionately, with the Germans a close second. In 1900 the percentage of naturalized Jews and Italians fell much behind, probably because so large a part of them were of recent settlement.

Of the native voting population less than 1 per cent. were illiterate in 1900, cent. Among the native whites of native parents illiteracy was almost unknown, only .28 per cent.; and among native whites of foreign parents the percentage of illiteracy was only .47. How splendid a work is done by our school system is indicated by the percentage of illiteracy among the foreign-born whites, 11.3; tions and the workings of his own mind. though of the naturalized among them the percentage was only 3.9.

This table as to males of voting age, from the census of 1900, will be instructive in view of the coming election:

Yo	rk. lyn.	Queens	mond.
Native whites, literate. 239.	552 169,921	20,848	20,964
Native, liliterate	858 696	116	83
Naturalized foreign-			
born, literate 170.	98,947	13,668	5,403
First papers 27,	188 10,704	1,423	559
Aliens, literate 79,	714 29,718	3,656	1,795
Allens, illiterate 27,	438 8.621	1,448	392
Unknown	696 490	650	541
Negroes, literate 10,	850 4.379	573	233
Negroes, illiterate	576 560	88	50

This table presents a more hopeful view of the electorate of New York than people have taken in their ignorance of

kicked over the tray on which the offering the facts. Only among the negroes was next year the machine will make for the there a considerable percentage of illiteracy. Among naturalized foreigners it was only 4.1 in Manhattan and 3.7 in Brooklyn. Among the fully alien, however, it was large: 25.6 in Manhattan and 22.4 in Brooklyn. The inference from due to some "entirely unessential imthese large alien percentages may be perfection," and that the error in itself that we are receiving now a much larger body of foreign illiteracy than for many years before.

As the electorate of New York is now, it is encouragingly intelligent and ambitious of improvement.

The Scholar at College.

The Princeton Alumni Weekly calls attention to the fact that in this year's freshman class, which contains over 400 students, the number of men entered for the degree of bachelor of science considerably exceeds that entered for the degree of bachelor of arts. The Weekly notes that the scientific department at Princeton now, for the first time in the history of the institution, is larger than the academic, and explains this condition of affairs by saying that many young men enter the scientific course with the definite purpose of slipping out of it after sophomore year by taking all the academic electives of senior and junior ears. According to the Weekly this method is pursued because candidates for admission to Princeton find the entrance requirements of the scientific department easier than those of the academic, and young manhood ambitious to go to college ever seeks the easiest No doubt, this is true in very many

cases, but unprejudiced observers will continue to view the increase in the enrollment in the scientific departments of universities as evidence of the growth and spread of utilitarian views of education. The spirit of pure commercialism has struck deep into the thought of the time, and perhaps the majority of fathers and nearly all the sons who take counse about the matter at all do not regard anything as education which does not definitely and directly prepare the boy for what is loosely called the "business of life.

This "business of life" literally means the getting of money, and the commercial view of education leads men to believe that the academic departments of universities are valueless because they do not give degrees which can be advantageously put on a sign after a man's name. It is no use to a man to "hang out his shingle" with A. B. after his name, whereas C. E. or M. E. or E. E. notifies to the world that he is specially equipped to perform certain desirable services for a consideration.

Whether this is the right view of edueation need not now be discussed. Perhaps, after all, the old fashioned idea of university education, that it simply turned out cultivated gentlemen with the habit of thinking about things and with brains fitted to do the thinking, was all wrong, and in the future the office of the university will be to take boys from preparatory schools and transform them into engineers of various sorts, doctors without Latin, lawyers without logic or history, ministers without literature, and architects without the Grecian spirit.

But it may still be noted that universities of the old style have turned out thousands of merchants and business has ever arrived at this port, that the men successful in the broadest, as well as in the narrowest, commercial sense, and that none of these had any special technical education. What degree is to be conferred on the manager of a great dry goods business or the president of a steamship company? Universities do not have schools for the preparation of these. It seems as if the old academic department, which has turned so many such men into the world, might still find some occupation. Every one cannot be a professional man.

Ausgespielt.

It is a sign of more enlightened and more modern politics in New York that that familiar personage, "the man who controls the German vote.' has been left off all tickets

The absurdity of "influencing" by a nomination, say for Coroner, a considerable body of intelligent and patriotic voters well known for their independence in voting and for their aversion to professional politicians, has

But this year, for the first time in many years in a New York election, the leaders of both parties have come to a substantial agreement of opinion on this point. The alleged "solid German vote" will remain "uncaught" so far as the candidacy of a professional politician of German birth or lineage may be ex-

The Submarine Buzzard.

The news despatches, unfortunately, do not state whether Mr. MANLEY, the devoted and unselfish assistant of the inventor of the Langley flying apparatus, wore a bathing suit. But it is sufficiently clear that, had he worn one, the costume would not have been inappropriate to the occasion. The Langley aerodrome had but of the possible foreign-born 11.4 per its trial. Like the model which was launched a few weeks ago, it did not fly; it dived.

Students of the flying problem and of Prbf. LANGLEY cannot but be interested in noting the absolute accuracy with which he has verified the most pessimistic predictions regarding his inven-His machine has done nothing that he hoped it would, has done everything that the sceptics expected it to do. In his discussions of the failure Prof. LANG-LEY has used nearly the exact language which was put into his mouth by those who assumed that the artificial buzzard would never soar with its unartificial brethren among the clouds over the

muddy Potomac. "The statement that the machine has failed for lack of power to fly was wholly

a mistaken one." So says the dauntless inventor. He is not sure that experiments will be resumed at Wide Water this fall. But we hands and the smoker more seriously about the are sure that they will be resumed next | face.

muddy bottom again; we hope that the life of the generous MANLEY will be spared again; we are quite certain that again "a minute examination will disclose" that the failure will be found to be will be held to "have been of the greatest value in developing the practicability of

the machine." Nevertheless, should it at last come to pass; should Prof. LANGLEY some day triumphantly flap his wings and soar above the heads of his critics, shedding scorn and derision at every flap, we are very sure that he would have no louder congratulations shouted up to him than those which would come from the folks who are most amused to-day by his machine and his simple and childlike faith in its future usefulness. It is not the least bit likely that Prof. LANGLEY will ever fly; but if he ever does, Hooray for him!

The S. T. J. M. Superstition dies hard, as this tale shows. Westfield is not far from the classic waters of Cicero Creek, Indiana. Twenty-two years ago certain wise old and young blades of that town formed a literary club. To improve the tone of the club, some of the Westfield women applied for admission. Every female applicant was "pilled." In 1883 the women began a society of their own. Its still mysterious initials are S. T. J. M. Each member solemnly promised not to divulge or explain. Neither sweetheart nor husband has

been able to cajole or wrest the secret. Westfield men, tortured by the innate curiosity of descendants of ancestors probably arboreal in their habits, have fumed and pried in vain. Some have gone mad. Some totter on the edge of paresis. Some have been pulverized by the rum power. All are victims of cervical elongation. Not a masculine nose in Westfield that has not an interrogatory tip. At the grocery store and the railroad station those baffled men folks are

still wondering and gaping. Old men with comfortable annuities have died of worry. Youths who were born after the S. T. J. M. was are in despair. The women of the S. T. J. M. are still triumphant, still clutching the inviolable

A member of the club applied for a divorce. Her husband, contesting the suit, brought against her the highly creditable fact that she would not tell him the meaning of S. T. J. M., variously explained by envy as Society of Tattling, Jabbering Matrons and Society of Thankless, Jilting Maidens.

In short, the men of Westfield will soon become extinct. They are dying of unsatisfied curiosity. And yet there are superstitious joltheads who still prattle that women can't keep a secret. This anecdote teaches us the simian inquisitiveness of men.

From present indications there will be made a trenuous effort to prevent an investigation, by longress, of the Post Office Department.—York lassite.

On the contrary, there is likely to be a healthy rivalry between the two parties for the initiative in bringing about an investigation-provided there is anything to investigate

the New and the Older Generation of Priests. TO THE EDITOR OF THE SUN-Str. Your correspondent at Carthage, N. Y., makes unwarranted

1. Those who eat corned beef and cabbage: Rural priests;
 The older Catholic clergy.

People who dine on corned beef and cabbage are strenuous and are good fighters. Some rural priests may be gruff, as some city riests may be. What of it? An unpolished diamond is still a diamond; but the imitation can never be equal to the real, no matter how rough the one John the Baptist was something of a rustic, and

he was pretty gruff. He cried out to the Jewish pharisees at their approach: "Ye offspring of vipers, who hath showed you to fice from the wrath to "Bring forth therefore fruit worthy of penance." "Do violence to no man; neither calumniate any man; and be content with your pay." Of he was "socially impossible" of the day. Herodias and Salome could not tolerate him; though Herod himself, wicked as he was, was inclined to listen, so great is the force of truth! Nevertheless, some of the most scholarly, refined

and pious gentlemen who can be found anywhere are among the obscure rural priests genuine canonists, linguists, bookworms, if you will and ney would be an aequisition and an ornament to the faculty of any college. Nor was the older Catholic clergy inferior to the

younger generation. Who of the newer are superior to Mgr. O'Reilly, Bishop Hughes, Dr. Burtsell, Dr. Morrow, Dr. Cummings, Dr. McGlynn, Cardinal McCloskey, the Rev. Father William Everett, Mgr. Edwards, Dr. McSweeney, Father George McCloskey; Fathers Nolan and Griffin, Mgr. Ducey Mgr. Preston, Fathers Hecker, Tillotson, Elliott and the older Paulists, Fathers Merrick, Klernan. Deal. Fulton, White; and of the Jesuits, Fathers Hendricks, Lambert and Baker, Father Malone, Father ougherty and hundreds of others, omitting all o the higher dignitaries who are yet living?

Read the sermons and other writings of some of these, and read also the life of Bishop Hughes, who through sheer force of character and love of the things that are spiritual, raised himself from a gardener's helper to an Archbishop, and was not too proud while in college to earn his way. like on, by blacking the boots of the wealthier pupils. Yet who shall say that even then, poor farmer's son that he was, he was not, even in a worldly sense, the peer of any in the college? is a type of the priests of the older generation. were, and are, pure gold. They win their way through college as John Hughes did but they were of a sufficiently sterling character and had enough love for the office of priest to so, if it had been necessary. C. T. REILLY. NEW YORK, Oct. 6.

Why Poles Are Not Germanized. From the Speaker

The official mind in Prussia seems to be gradually coming to the recognition that the policy pursued hitherto with regard to the Germanization of the Poish provinces has been as futtle as it is costly. What happens in Polish Silesta is seemingly somewhat as follows: With the liberal sums received from the Prussian Government as the price of their estates, the Pollsh proprietors liquidate their debts and ments in the towns, in which they carry on a lucrative business by advancing money at reasonable in turn have laid out the loans so advantageously that a large and a comparatively prosperous middle class have been created, who have actually been economically strong enough to push the German traders to the wall. Hence the fact that the German population in the Polish provinces is weaker in alat every respect at the present moment than was the case ten years ago.

On a Berlin Street Car.

From the London Daily Ma. The other day a woman entered a Berlin tram way car with a number of gas balloons, which she intended to sell in the Thier Garten. As she stood on the platform a man sprang on with a lighted cigar in his mouth, and at the same moment a puri of wind blew the balloons against the cigar. They all exploded, and for a few seconds the front

tramway car was in flames. The owner o the bailoons was much burnt about the face and are sure that they will be resumed next year. While there are appropriations face. The passengers inside the car were panic stricken, and for a few minutes there was a terrible struggle to get out of the vehicle, but no one was there's hope. And we greatly fear that seriously injured

THE SCHOOL DISCUSSION.

Either Religious Education or Atheism and Materialism.

TO THE EDITOR OF THE STIN-Sir! It is true enough that the public school is not the only factor nor the direct cause of the defection from the Christian religion. In the most palmy days of the Roman Empire Chrisian youths sat at the feet of pagan masters, not to imbibe Christian theology, but pagan iterature, and under the most demoralizing conditions preserved their faith and morals ntact from corruption. Undoubtedly some fell away, but others came forth as the ablest defenders and apologists of the Christia religion; for example, Sts. Jerome, Basil and regory. But this only shows that parenta influence and home education are great factors in the preservation of religion and morality. It is not an argument in favor of a purely secular education. A pagan school is good enough for pagan civilization and morality. The whole aim and object of the pagan school system is to educate for the State and the material world. The public school by disclaiming all religion exerts, to say the least, a negative influence upon religion which naturally leads to indifference. Indifference is the next step to no religion at all. If religion is to be kept alive in the minds and hearts of the coming generations it must be nurtured and cultivated. The genius of a Napoleon shrank from the task of ruling over a people imbued with the ideas of Voltaire and Rousseau. Napoleon was no religious enthusiast, but he knew men and human history. purely secular education. A pagan school

ious enthusiast, but he knew men and human history.

Like Dr. Singer, I have gone to school in the old country with Jews and Protestants, and there were occasional rubs and frictions among the boys of the various creeds, but not so much in consequence of our human nature. There were, moveover, equal rights for all, for the Catholic, the Protestant and the Jew.

While the cry of liberty, equality and tolerance reëchoed unceasingly from the raucous throats of the Jacobins, their hands were busily engaged in erecting the guillotine. Baskets full of human heads were the harvestings of atheistical teachings during the Reign of Terror. May the Lord save us from atheism and materialism, and may history never repeat itself in this fair land of ours.

Bustol, Va., Oct. 7.

TO THE EDITOR OF THE SUN-Sir: Even if we educate our youth in denominational schools, a child, no matter how carefully watched and tended, is liable to read in a newspaper, a magazine or a book some newspaper, a magazine or a book some-thing very logical that is contrary to his school instruction, and it may set him to thinking and lead to his forming opinions of his own. If we eliminate the public school and substitute the denominational school, a cen-sor of the press appointed by the Churches will be necessary to sift out all writing that is not strictly orthodox. It is useless to edu-cate children all right if the press upsets the good work. With public schools eliminated and the press muzzled, coming generations will have a chance to grow up moral, religious, orthodox.

GREAT KILLS Oct. 1. GREAT KILLS, Oct. 1.

The Solution in the Restriction of the Schools and Elementary Education.

TO THE EDITOR OF THE SUN-Sir: The non-Catholic (those who believe with the Catholics will class as Catholics, believes the public school competent to turn out the good citizer of itself, so that if the child should have no religious training whatever he would still be well equipped for the part. What the Jew believes was expressed by Dr. Singer in his letter championing our present school system. We have, therefore, on one side the Catholic and those who agree with him advocating religious education according to their tenets and the non-Catholic, agnostic and Jew in favor of the public school system as meeting

favor of the public school system as meeting all requirements.

What then is the solution? To my mind it is not division of public money so that each body may carry on education as it sees it, for this is a dangerous course and contrary to the genius of the United States, if not to the Constitution itself, but a restriction of all State education to elementary teaching.

I make bold to say that equipped with the three R's, geography and history the child is ready to make his way and do his duty by his country as his country intends him to do it. Please note the qualification, for personally I do not believe him thoroughly equipped without the supernatural motive. I do not believe him thoroughly equipped without the supernatural motive.

Thus is taxation for education reduced to a minimum, all bodies satisfied, the responsibility for further education thrown back upon parents where it belongs, paternalism checked, and there is a reversal toward the hardy, hard-headed, independent type we are all so fond of associating with the name of American citizen. No danger to the State in that one, but rather in him who has superficial learning and believes himself educated, and in those who believe themselves so because the State has expended its money upon them.

New YORK, Oct. 8.

N. M. S.

Examples of the Teaching of Children in the Sunday Schools.

TO THE EDITOR OF THE SUN-Sir: Leaving aside all question of the wisdom of a change of policy in the school system, after all these years, it is well to ask what sort of if the schools were thrown open to the denominations so eager to enter the field. No better way of ascertaining can be found than an inspection of what they teach in the Sunday schools. Last Sunday the subject of the "International Sunday School Le which is so widely used, was the return of the Ark under the direction of King David from Kiriath Jearim to Zion. The Scriptural

story runs thus: And they set the Ark of God upon a new car and brought it out of the house of Abinadab that was in Gibeau, and Uzzah and Ahio, the sons of Abinadab, drave the new cart. • • • And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps and on psalteries, and on timbreis and on cornets and on cymbals. And when they came to Nachon's threshing floor Uzzah put forth his hand to the Ark of God, and took hold of it: for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he die by the Ark of God.

That is, a conscientious, faithful servant, seeing the sacred Ark, the care of which was intrusted to him, about to fall to the ground. puts out his hand to steady it, and God Almighty, the Creator of the universe, infinite in mercy and goodness, smites him deau. Now, let us see what our children are being ught in regard to this story. The lesson

proceeds:
David's intentions were good in his attempt to bring up the Ark to the capital of the nation, but he made one great mistake which resulted in disaster to his plans at first—the Ark of God was not borne in a reverential and prescribed way. Instead of causing the sacred symbol to be borne by the hands of Levites, it was consigned to a cert drawn by oxen, driven by Uzzah, a man who was not a Levite. All went well for a while, until the oxen stumbled on the rough road, and the Ark was about to be precipitated to the ground, when Uzzah put his hand against the Ark to steady it and was stricken to the earth as by lightning, on account put his hand against the Ark to steady it and was stricken to the earth as by lightning, on account of the indignation of God at the sacrilegious act.

This dreadful judgment brought the great procession to a sudden halt. David, as he well might be, was much displeased with himself and possibly disappointed at the outcome of his plans, and also afraid of God. Uzzah's death was a rebuke to the King and a protest against the method of the whole procedure. Uzzah violated a spiritual law and suffered the consequences, as under like circumstances a man would touch a heavily charged electric wire and perish from it. Yet the law of electricity and the law of reverence are both good laws. It was the business of Uzzah to know hood over who should have carried the Ark. If we do not obey God in the right way we do not really obey lith at all.

The man's purpose, then, no matter how pure, counts for nothing.

Take another case, in Volume IV, No. 7, of "Teachers" Helps in the "Joint Diocesan Series of Church Sunday School Lessons, for the use of teachers and advanced Bible classes in Virginia and Maryland, in the Protestant Episcopai Church, is found the following: following:

We are to regard the serpent as the tool of Satan in the tempiation of man. The speaking of the serpent was doub less as supernatural a thing as the speaking of foliam bass. Satan spake through the one; God spake inrough the one; God spake inrough the other; and these two occasions are doubtless the only ones in which serpents or asses have ever spoidin in a speech intelligible to man. It was no doubt an advantage to man rather than a disadvantage; that Satan was not suffered to appear to them in his own person. The serpent neither threatened nor directly personaded, nor used any compulsion, but simply fallsited. It was his word against the word of God, and between the two he made his choice, and tell. and between the two he made his choice, and it cannot be complained that he was placed u

It might be suggested that such a statement made at this time seems to confute the assertion of the paragraph quoted, as to there never having been but one occasion when one of the animal kingdom referred to broke into speech.

Need one go further than such teachings as these to account for the growing number of so-called infidels and agnostics, and for the fact, as stated by the Rev. Dr. S. D. McConnell, that:

The leadership of science and art is already almost entirely in the hands of men who have broken with organized Christianity. They are the guides and ploneers in political and social reforms. They are a large minority promising soon to be a majority—in the management of charitable and reformatory institutions. They are the professors in colleges and the teachers in normal schools.

They are kind husbands, faithful wives, good sons daughters, friends

daughters, friends.

It is sufficiently deplorable and demoralizing to have such teachings in the Sunday schools. Let us see that all possibility of it is forever barred out of the common schools, where there has always been maintained a high regard for honesty, sincerity and truth. Let me offer a suggestion toward the solution of the problem which is being again discussed. Begin with the youngest children and teach them carefully the moral law, all the way up till their course is finished, and that that law is as binding and inclusive as all the other laws of the universe. If that had been done every day from the time the common schools were first established with half the assiduity with which catechism, creeds and Hebrew myths have been inculcated as final truths in the Sunday schools, we should as a nation be on a much higher moral plane than we are to-day, and nothing can contribute so powerfully to the happiness and security of our future as a nation as careful, constant moral training in the common schools. Let the Churches look after religious instruc-

can contribute our future as a nation schools and security of our future as a nation schools constant moral training in the common schools. Let the Churches look after religious instruction that is what they are for. It is for that they are for the school do not tion: that is what they are for. It is for the they ask contributions, and they should n try to burden the State with their own duty.

ARCHIBALD HOPKINS.

WASHINGTON, Oct. 8.

What the President Can Do.

From Life.
In so far, if at all, as President Roosevelt did a mischief by flirting with organized labor, we look to see him set himself right. He seems altogether disposed to do so. The Miller case in Washington has served to in dicate where he stands. The printers' union demanded Miller's discharge as foreman of the Government Printing Office, because he is not a union printer, but Miller has not been discharged yet, and there is no present prospect that he will be.

The truth is that we are all getting very tired of labor bosses, and their rules and their whims and their crimes. They have wan-tonly throttled the building industry here and kept their men in idleness all summer when wages were high and jobs pressing. Some unions expel members who join the militia. The printers' union in Albany lately should be used in the Albany public schools and a pusillanimous common council voted to urge the board of education to acquiesce. That's going much too far.

When trades unions outlaw the State militia, dictate to Uncle Sam whom he shall employ, dictate to cities what books children shall use in the public schools, proscribe all workers who will not submit to them, and glorify convicted felons in their conventions and parades, it is time they were stood up to. In whatever they do within the law they are entitled to protection. But when their acts transcend the law, and when their bosses dictate what the law shall be, then the rest of us are entitled to protection.

We want terrorism, blackmail and extortion to stop. We want the law, the police, the militia, the President, the whole people to stand by the honest workman who is ready to work and the honest employer who is ready to employ him. There are no trusts now that are so arrogant, so despotic, and an anvil in a furnace. He extols war so scornful of law and human rights as some the labor trusts.

Irish Election Expenses, 1826. From the Dublin Freeman's Journal.

During the time of a contested election in Meath some seventy years ago, Sir Mark summerville sent orders to the hotel proprietor in the town of Trim to board and lodge all that should vote for him, for which he received the following bill. He had it passed, and it still hangs in Summerville House, County Meath. The copy from which this was taken was found among the papers of the late Very Rev. Archdeacon O'Connell, Vicar-General of Meath diocese, April 16, 1826: My bill, your honour-

me.
To raw whiskey and punch, without talking of pipes and tobacco as well as for porter; and as well as for breakfasting, a pot above stains and other glasses and delft for the first day and night I am not sure, but for 3 days and a half of the election as little as I can call it, and not to be very exact, it is in all or thereabouts, as near as I can guess, and not to be too particular is to me at least. to be too particular, is to me at least.

For shaving and cropping off the heads of
the 60 freeholders for Sir Marks, at 18d.
for every head of them by my brother,
who has a vote, is to me.

For womit and nurse for poor Tom Keenap
in the middle of the night, when he was
not expected, is to me ten hogs I don't
talk of the piper or for keeping him so
ber, as long as he was sober, is to me.

40 10 10 7 you may say £111 0 0, so your honour Sir Marks, send me this hundred eleven by Bryan himself, who and I prays for your success always in Trim and no more at present.

Signed in the place of Jemmy Carr's Wife BEYAN + GARBATY.

An Awful Experience in Fancuil Hall. TO THE EDITOR OF THE SUN-Sir: Just at this ime I am reminded of a visit I once paid to the armory of the Ancient and Honorable Artillery of Boston. As you may not be aware, for most York persons are woefully wanting in intimate knowledge of Boston, the Ancients have their armory in the famous Faneuil Hall, occupying the upper part of it, the ower part being devoted to a meat market. But I was not aware of this, as the market is not apparent to the casual visitor at Inquiring my way to the entrance of the sacred edifice, I was directed to the front end of the building, and there through a wide portal I observed a lesser portal at the head of a short fligh of stairs which branched off to the right and to the eft leading still higher.

Naturally supposing this first entrance was that of the armory of the Ancients, I approached it with reverence and stood before it for a few moment in stient contemplation of the glorious records made in many wars by the noble organization into whose yearned to view this shrine of soldiery, and my som throbbed with many emotions as I put out my trembling hand to open the door leading to it. With a hesitant shove I pushed the heavy oak from before me and stepped within. Horrors upon horrors piled, and horrors hanging everywhere about me were huge sides of red flesh, and great

and there bones with the flesh yet on them: I gasped in borrified amazement and shrank from the fearful sight. "Great Heaven!" I exclaimed. quivering with terror, "can this thing be? these the trophles of war? Are these red relics the cost of crimson conquest? Are these hideous hor-rors the gory guerdons of—" But ere I could finish. I was halled by the policeman who had given me my previous directions. "Hey, Mister," he called from the foot of the stairs, "that's the meat mar ket. You want to go on up them steps to the upper It was as if I had been waked from a terrible night-

mare; and I staggered up to the floor above.

MADIBON SQUARE, Oct. 8. HAN JOHNCOCK

The Sidewalk Ticket Seller TO THE EDITOR OF THE SUN-Sir: In Thursday's

theatre tickets, says: "The sidewalk man pays no oute to the manager," and concludes his on hotel ticket sellers and others by saying: "I can prove all I have herein stated." Admitting the rest of his communication without further proof, will he be kind enough to furnish the proof that the sidewalk ticket seller pays no tribute to the man-TICKET BUYER. ager! THE BELLECLAIRE, Oct. 8.

The Seven Games of Man. Man has seven ages, Just as Shakespeare wrote; Here we give divisions He forgot to note.

First is tag: then leapfrog While the third age, football Finds him in his prime. Fourth, he fools with poker Growing sedentary,

Fifth, to golf he turns. Sixth ago, staid and sober Bridge will dil his list; eventh, ican and slippered Finds him playing whist.

NEW BOOKS

The feeling of hopefulness entertained by

A Drama by the Poet Laureate.

Prof. Brander Matthews in regard to the poetical drama is justified by the appear. ance of "Flodden Field; a Tragedy," from the pen of the Poet Laureate of England (Harper & Brothers). The drama in question, hitherto no more than "looking up," is now and hereby perfectly rehabilitated. The much approbated Mr. Phillips, who may have thought himself the only and preclusive occupant of this field, will hardly fail to take notice of what is facing him. James IV., King of Scotland, undertakes to impale an apparition in the prelude of Mr. Austin's play. This rather frivolous monarch first dismisses the ladies, "Good night, fair ladies," he says in part. "Warm dreams, sound sleep! Let the music of your laughter and soft shading eyelids see you to your beds." As the ladies retire under the musical escort of their evelids he walks slowly along the broad parapet of the royal palace of Linlithgow. Turning, he beholds the apparition, which announces itself as the Wisdom of the Night. "Go not to war with England," it says, "or if the hotness of your blood demand that sanguinary ordeal, beware, beware of woman's glamour, woman's wiles!" As the King prepares to thrust at the apparition "it stalks slowly toward him, walks upon his sword point, against him, through him and vanishes." "Gone!" says the King when he has satisfied himself that it is no

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onger there. The most remarkable passage in the first act is perhaps that in which Lady Heron. wife of Sir William Heron, makes known o the little maiden, Margery, her ardent feeling for the Earl of Surrey. It is such a passage that Margery very reasonably "Oh, hush, hush!" at the end of it Says Lady Heron:

My more than King My towering warrior, hero, conqueror, man, My birthright-sceptred Surrey! He will come Afresh red-hot from battle to my arms, Martial voluptuary, his victor blade Crimsoned with routed blood up to the hilt. His face ablaze with slaughter, and his breast, Like hammer upon anvil, beat on mine In love's own furnace.

When the Earl does come, the meeting. noticeably, is not at all of the sort suggested n Lady Heron's ardent index. She says: 'Surrey! My Surrey!" as the two embrace. He, however, does not say "Lady Heron! My Lady Heron!" The warrior is talkative, but not amorous. He affords no illustrations of a hammer beating upon and compliments the Scottish people. He says

Dainty, delicious pastime though it be, When paragoned with statecraft or with war-War above all? Love seems, compared with these, as sleeping unto waking, half-shut eyes To nerve and sinew, body and brain and spirit. Now, by God's passion, on this very hour, And on its undetermined issue, hangs The future of two great opposing realms. Which never should be otherwise than one. et England win, and then the brawny race of stubbon Scotland, brawny and brave and stera, impetuous as its peat-embrowned burns, Yet fixed of purpose as its deep laid hills, Shall mix with ours to enrich and strengthen it. should Scotland win-but Scotland must not win Command the faggots for my funeral pyre, Discard your gauds, and loosen your long hair, And wall upon my lifeless body, for I Shall not survive that day of ignoming The Earl recites to her a battle song of

his own composing, which she declares peals like sounded clarion"; it will be interesting for the reader to determine for himself whether she was right, or blinded by love, or wilfully mendacious. The Battle of Flodden is reported after the manner of Rebecca in "Ivanhoe." Somebody asks, "Do you see Surrey?" and Lady Heron replies, "Who doth not see the sun when it doth shine? Even at that distance he half dazzles one." When the Earl returns triumphant from the field she hails him, "Surrey! Great Surrey!"-a sentiment which he accepts with coolness. He expresses the fancy that those brave ones fallen in battle are "the chosen troop and bodyguard of God," compliments the Scotch again and foreshadows grandly he British union: Never have I faced

So stout, so brave, so masculine a foe. Now, by my English sword, these Scottish hearts Held on unvanquished when outvanquished quite By strategy and numbers. Could we twain. Northward and southward of the border, be One kingdom and one people, I aver In battle we could front an envious world And not be worsted.

Hearing then that the fallen King James had been detained by the wiles of Lady Heron, and so made late for the battle. he turns upon her in fury. "Oh, you abominable woman, vou!" he says (page 131, line 2), and forsakes her from that hour. More, he sends to her the King's body as a dreadful present. A gentleman at arms strips off the military cloak covering the body and says, "Behold the gift!" and Lady Heron says (page 135): "The body of King James! Take it away! 'Tis good for nothing now." Thereafter she "stabherself and dies."

We suppose that "Flodden Field" is to be classified as a closet play. We shall not keep it out of ours.

The Red Moon and the Blood Lilles. A difficulty comes early in Mr. W. A.

Fraser's story "The Blood Lilies" (Charles Scribner's Sons). Sandy Cameron's boy Malcolm proposed to marry Louis Gourelot's girl Franchette. The difficulty lay in the fact that the elder Cameron was a Calvinist in a degree amounting to enthusiasm and that Franchette's father was a Romanist in a similar degree. Both of these objected. But marry the young people would, and a long-distance sledge race was arranged which was to determine whether they should be married by a priest or by a minister, and whether their children should be brough up in the one faith or the other. This waat Fort Donald, on the Saskatchewan, 500 miles by water trail from Winnipeg. The story tells eloquently and vividly of the race. It was close. Malcolm won, spite of sharp practice, treachery and a blizzard. There is plenty more which will keep th reader both interested and amused, for the author has humor as well as a sharp dramati faculty. When the medicine man wa-

called upon to dream out a name for the little son of Wolf Runner, the Cree Indian. and his wife, called the Ugly One, he re ported: "As I slept I saw only a flerce red moon looking upon a prairie of blood lilles. The red moon is the moon of disasterof lameness; and the blood lilies are the lilies of bravery-the courage flowers. Manitou calls them to grow from the blood of braves who fell in battle; they grow many on the plains where our people slew the Blackfeet. The Lame One will be a great brave, full of courage." There we have the explanation of the title of the story. The boy Mas-ki-sis, the Lame One, is one of the characters. An admirable boy he

He was a wise boy, quite competent in the subtle ways of his people. His motheadored him. By her he "was made into prince, a mighty chief; the big leather sack of pemmican was brought forth and a sustenance for three men chopped from its brick-like holding. And as it melted in the pan the gentle odor of saskstoon berries tickled the eagershunger of Mus